

YAZEED AND HUSSAIN RA

Yazeed and Hussain RA

One in Need of Allah

The Great Events that Occurred During the Caliphate of Yazid ibn Muawiya

The author, may Allah have mercy on him, said: "In his reign, major events occurred. One of them was the killing of al-Husayn (may Allah be pleased with him). He did not order the killing of al-Husayn, nor did he show any joy at his killing. He did not strike his teeth with a stick, nor did he carry al-Husayn's head to Sham. However, he ordered the prevention of al-Husayn (may Allah be pleased with him) and to push him away from authority, even if it meant fighting him. The governors added to his order, and Shimr ibn Dhil-Jawshan urged the armies to kill him for Ubayd Allah ibn Ziyad. Thus, Ubayd Allah ibn Ziyad attacked him. Al-Husayn (may Allah be pleased with him) requested that they either bring him to Yazid or send him to the frontier to engage in the defense, or allow him to return to Makkah. They refused and insisted that he be imprisoned for them. 'Umar ibn Sa'd was commanded to fight him, and they killed him unjustly, along with a group of his family (may Allah be pleased with them).

The killing of al-Husayn (may Allah be pleased with him) was one of the greatest calamities. The killing of al-Husayn and the killing of Uthman before him were among the greatest causes of trials for this Ummah. The murderers of both of them are among the worst of creation in the sight of Allah."

The author, may Allah have mercy on him, said: "When the family of al-Husayn (may Allah be pleased with him) arrived in the presence of Yazid ibn Muawiya, he honored them and sent them to Madina. It was reported from him that he cursed Ubayd Allah ibn Ziyad

for his killing. He said: 'I would have been content with the obedience of the people of Iraq without the killing of al-Husayn.' However, despite this, he did not show any denial of the killing, nor did he take a stand for his vengeance. This should have been his duty.

Therefore, the people of the truth blamed him for neglecting this duty, in addition to other matters. As for his opponents, they falsely accused him, adding to the accusations against him."

The author, may Allah have mercy on him, said: "As for the second matter, the people of Madina broke their allegiance to him and expelled his governors and family. So, he sent an army to them and commanded that if they did not obey after three days, they should enter it with the sword and make it permissible for three days. His army then stayed in the Prophet's City for three days, killing and looting as they wished, and violating prohibited marriages. Then he sent an army to Makkah and besieged it because Abd Allah ibn al-Zubayr was there. Yazid died while they were still besieging Makkah. This was an act of aggression and oppression that was done under his command."

The Creed of Ahl al-Sunnah wa al-Jama'ah Regarding Yazid ibn Mu'awiyah

Therefore, the belief of Ahl al-Sunnah wa al-Jama'ah, and the scholars of the Ummah, is that he should neither be cursed nor loved. This means that Ahl al-Sunnah neither love him nor curse him.

Then, he (may Allah have mercy on him) said: Salah ibn Ahmad ibn Hanbal said: I asked my father (meaning Imam Ahmad ibn Hanbal): "Some people say that they love Yazid."

He replied: "O my son! Is there anyone who believes in Allah and the Last Day who loves Yazid?" I said: "O my father! Then why don't you curse him?" He said: "O my son! When have you seen your father curse anyone?" It is reported that when it was asked of him whether he would narrate hadith from Yazid ibn Mu'awiyah, he replied: "No, and there is no honor in that. Is he not the one who did what he did to the people of Madinah?"

So, Yazid is considered by the scholars and leaders of the Muslims to be a king among the kings, whom they neither love as they love the righteous and the friends of Allah, nor curse, because they do not approve of cursing a Muslim who is aided by others. This is based on the narration found in Sahih al-Bukhari from Umar ibn al-Khattab (may Allah be pleased with him): *"A man used to be called 'the donkey,' and he would drink alcohol frequently. Whenever he was brought to the Prophet (peace be upon him), he would be struck. A man said: 'May Allah curse him! How often he is brought to the Prophet (peace be upon him)!'* The Prophet (peace be upon him) said: *'Do not curse him, for he loves Allah and His Messenger.'"*

Despite this, a group of Ahl al-Sunnah permits cursing Yazid because they believe he committed acts of injustice that justify cursing the one who performed them. Another group views him with love because he was a Muslim who ruled during the era of the Companions and was sworn allegiance by the Companions. They argue that nothing authentic has been reported from him, and that he had merits or was striving in what he did.

The correct view is that held by the scholars, which is that he should neither be loved nor cursed. Therefore, we neither love him nor curse him. However, if he was a disobedient or

unjust ruler, Allah forgives the disobedient and unjust person, especially if they perform great deeds of goodness.

It is narrated in Sahih al-Bukhari from Ibn Umar (may Allah be pleased with him) that the Prophet (peace be upon him) said: *"The first army to invade Constantinople will be forgiven,"* and the first army to invade it was led by Yazid ibn Mu'awiyah, and among them was Abu Ayyub al-Ansari (may Allah be pleased with him).

Thus, this proves that Yazid should neither be cursed nor insulted.

The author (may Allah have mercy on him) then said: "Yazid ibn Mu'awiyah is sometimes confused with his uncle, Yazid ibn Abi Sufyan. Indeed, Yazid ibn Abi Sufyan was from the Companions, one of the best of them, and was one of the commanders of Syria whom Abu Bakr (may Allah be pleased with him) sent during the conquests of Syria. When Abu Bakr sent him, he walked with him to give him advice, saying: *"O Khalifah of the Messenger of Allah! Either ride, or I will get off and walk."* Yazid ibn Abi Sufyan replied: *"I will not ride, nor will I get off. I consider my footsteps in the path of Allah."* After his death following the conquests of Syria during the caliphate of Umar (may Allah be pleased with him), Umar appointed his brother Mu'awiyah in his place. Yazid was born during the caliphate of Uthman (may Allah be pleased with him), and Mu'awiyah stayed in Syria until the conflict arose between him and Ali (may Allah be pleased with him) after Hassan ibn Ali abdicated the caliphate, and the people of Syria refused to pledge allegiance to him, leading to fighting.*

Therefore, the proper course is to limit the discussion about Yazid, and avoid discussing him or testing the Muslims with him. This is a bid'ah (innovation) that contradicts Ahl al-Sunnah wa al-Jama'ah. It is because of this that some ignorant people mistakenly

believed that Yazid ibn Mu'awiyah was from the Companions, one of the foremost righteous, and a leader of justice, which is a clear error.**

The author (may Allah have mercy on him) explains that Yazid ibn Mu'awiyah is sometimes confused with his uncle Yazid ibn Abi Sufyan, and there is a significant difference between them. Yazid ibn Abi Sufyan was a Companion, a noble companion, from the best of the clan of Abu Sufyan, who had accepted Islam on the day of the conquest of Makkah, along with his son Mu'awiyah and his son Yazid, both of whom are Companions. Mu'awiyah became the caliph after Hassan ibn Ali relinquished the caliphate, and his son Yazid succeeded him after his father's death.

Thus, Yazid ibn Abi Sufyan, the uncle of Yazid ibn Mu'awiyah, was a Companion and one of the best of the Companions. He was one of the commanders of the armies sent by Abu Bakr during the conquests of Syria. When Abu Bakr appointed him, he walked beside him, advising him, saying: "O Khalifah of the Messenger of Allah, either ride or I will get off." Yazid ibn Abi Sufyan responded, "I will neither ride nor get off. I consider my steps in the path of Allah."

When Yazid ibn Abi Sufyan passed away after the Syrian conquests, during the caliphate of Umar, his brother Mu'awiyah took his place. Yazid ibn Mu'awiyah was born during the caliphate of Uthman, and Mu'awiyah remained in Syria until the dispute between him and Ali led to battles.

The proper course of action is to limit discussions about Yazid and avoid testing Muslims with such topics, as this leads to innovations that are contrary to the teachings of Ahl al-Sunnah wa al-Jama'ah. This misunderstanding led some ignorant people to falsely

believe that Yazid ibn Mu'awiyah was one of the Companions and one of the most prominent righteous leaders, which is a clear mistake.

Explanation of the Great Will of Ibn Taymiyyah

The division of the Ummah into sects, parties, and factions is one of the causes of its fragmentation, weakness, and the dominance of enemies over it. Indeed, all believers are brothers to one another, and some are protectors of others. It is not from faith for a Muslim to give allegiance to someone merely because they belong to his party or group, regardless of their uprightness and religion. Allegiance should be given to every believer who follows the Book of Allah and the Sunnah of His Messenger, regardless of which group or sect they belong to, as long as they are adhering to the correct path and not introducing innovations.

Warning Against Division Among the Ummah and Testing It with What Increases Its Division and Disagreement

The author, may Allah have mercy on him, said:

Chapter: "Likewise, division among the Ummah and testing it with what Allah has not commanded nor His Messenger, such as saying to a man: 'You are Shakili or Qarfandi,' for these are false names, with no authority from Allah, nor are they found in the Book of Allah or the Sunnah of His Messenger (peace be upon him), nor in the known traditions of

the righteous predecessors. Neither Shakili nor Qarfandi exists in the Book of Allah or the Sunnah of His Messenger (peace be upon him).**

The obligation upon the Muslim when asked about this is to say: ‘I am neither Shakili nor Qarfandi; rather, I am a Muslim following the Book of Allah and the Sunnah of His Messenger.’”

The author, may Allah have mercy on him, previously mentioned the topic of the companions and that a Muslim should adopt moderation and balance when it comes to the companions. One should neither exaggerate in elevating them or the family of the Prophet (peace be upon him) to the status of prophethood or divinity, nor should one neglect or curse the companions. Rather, one should be moderate and balanced.

The author then said: “Likewise, division among the Ummah and testing it with what Allah has not commanded nor His Messenger, such as saying to a man: ‘You are Shakili or Qarfandi.’” These are names, as if they were titles or factions that existed at the time. Therefore, he said, "For these are false names, with no authority from Allah, nor are they found in the Book of Allah or the Sunnah of His Messenger (peace be upon him), nor in the known traditions of the righteous predecessors. Neither Shakili nor Qarfandi exists in the Book of Allah or the Sunnah of His Messenger (peace be upon him).”

And the obligation upon the Muslim when asked about this is to say: “I am neither Shakili nor Qarfandi; rather, I am a Muslim following the Book of Allah and the Sunnah of His Messenger.”

This means that a Muslim should identify himself with Islam, and Muslims should unite under one banner. He says: "I am of Ahl al-Sunnah, I am a Muslim." It is not like what exists in this era where one is called Ikhwani, or Sururi, or Salafi—these names divide people. The obligation is for a Muslim to follow the Book and the Sunnah, and Muslims must unite under the banner of Islam. One can say: "I am a Muslim, I follow the Book and the Sunnah, I am from Ahl al-Sunnah wal-Jama‘ah, I follow the traditions of the righteous predecessors from Ahl al-Sunnah wal-Jama‘ah."

Therefore, it was narrated in a hadith that there was a dispute during some battles between the Muhajirun (migrants) and the Ansar (helpers). The Ansari called out: "Oh, the Ansar!" and the Muhajir called out: "Oh, the Muhajirun!" When they called out, which would have led to further division, the Prophet (peace be upon him) became angry and said: "Is it the call of the Jahiliyyah (pre-Islamic ignorance) while I am among you? Leave it, for it stinks." The terms "Muhajir" and "Ansari" are Islamic names, but because there was partisanship and fanaticism, the Prophet (peace be upon him) said: "Is it the call of the Jahiliyyah while I am among you? Leave it, for it stinks." This means: Do not form factions, but rather unite.

So if the Prophet (peace be upon him) said about two Islamic terms, "Is it the call of the Jahiliyyah while I am among you? Leave it, for it stinks," how about other names? How can Muslims be divided? Every Muslim must judge by the Book and the Sunnah, and if his actions align with the Book and the Sunnah, then they are correct; if they contradict the Book and the Sunnah, they are wrong. If there is a mix of truth and falsehood, he must accept the truth and reject the falsehood.

Partisanship should not be allowed. Some of the youth today form factions and get involved in this. You will find them asking: "Do you belong to the Ikhwan? Are you Sururi? Are you Salafi?" and so on. This has led to divisions, enmities, and disputes, and they have neglected knowledge.

The obligation upon the young student of knowledge is to focus on learning and leave behind these tribal instincts, factions, and fanatical behaviors, and to act according to the Book and the Sunnah. He should not belong to these factions. These factions should unite and work according to the Book of Allah and the Sunnah of His Messenger. Whoever goes against the Book and the Sunnah, whether in belief, worship, or transactions, should return to the Book and the Sunnah.

Thus, the author, may Allah have mercy on him, condemned the partisanship in his time, such as saying: "You are Shakili or Qarfandi." These were factions that existed in his time, and we have similar factions in our time. That is why the author, may Allah have mercy on him, said: "These are false names, with no authority from Allah." Some people say: "You are Sururi," or "You are Ikhwani," or "You belong to such and such," or "You are from the Tabligh group." These are all names with no authority from Allah. The obligation is to affiliate with the Book and the Sunnah and the righteous predecessors. That is why the author, may Allah have mercy on him, said: "These are false names, with no authority from Allah, nor are they found in the Book of Allah or the Sunnah of His Messenger (peace be upon him), nor in the known traditions of the righteous predecessors. Neither Shakili nor Qarfandi exists in the Book of Allah or the Sunnah of His Messenger (peace be upon him)."

And the obligation upon the Muslim when asked about this is to say: "I am neither Shakili nor Qarfandi; rather, I am a Muslim following the Book of Allah and the Sunnah of His Messenger." If someone asks you: "Are you Ikhwani, Salafi, Sururi, or Tablighi?" you should say: "I am a Muslim following the Book of Allah and the Sunnah of His Messenger, I am from Ahl al-Sunnah wal-Jama‘ah, I act according to the Book of Allah and the Sunnah of His Messenger." This way, you end the argument and close the door to further debate.

Say: "I am a Muslim, following the Book and the Sunnah. I am not Ikhwani, Sururi, or from the group of Takfir and Hijra, nor from the Tabligh group. I am just a Muslim following the Book of Allah and the Sunnah of His Messenger, from Ahl al-Sunnah wal-Jama‘ah."

What some of the youth do today, wasting their time in enmities and partisanships, classifying people into this and that, and becoming preoccupied with this instead of seeking knowledge, is all from the deceit and deception of Shaytan. These are the schemes of the disbelievers and the people of innovation who want to divide the Muslims, corrupt the youth's commitment to the Book and the Sunnah, and prevent them from seeking knowledge—the path to knowledge—by way of these divisions, grudges, and enmities. The obligation upon the student of knowledge is to focus on learning and abandon these partisanships.

The Position of the Salaf Regarding Those Who Call for Division, Differences, and Affiliation to Individuals and Groups

The author, may Allah have mercy on him, said: "We have narrated from Muawiya ibn Abi Sufyan that he asked Abdullah ibn Abbas (may Allah be pleased with them both), saying: 'Are you on the milla (creed) of Ali or the milla of Uthman? He replied: 'I am not on the milla of Ali nor on the milla of Uthman, but I am on the milla of the Messenger of Allah (peace and blessings of Allah be upon him).'" Look at the insight of Ibn Abbas, the scholar of this nation. The Prophet (peace be upon him) prayed for him saying: "O Allah, give him understanding in religion and teach him the interpretation," and Muawiya asked Abdullah ibn Abbas: "Are you on the milla of Ali or Uthman?" He said: "I am not on the milla of Ali nor the milla of Uthman, but I am on the milla of the Messenger of Allah (peace and blessings of Allah be upon him)." This means: Ali is not infallible, and Uthman is not infallible; both of them can make mistakes and be right. All the companions can make mistakes and be right, but the Prophet (peace be upon him) is infallible regarding what he conveys from Allah. Allah, the Exalted, says: *"Nor does he speak from [his own] inclination. It is not but a revelation revealed."* (Quran, Surah An-Najm, 53:3-4). The milla of the Prophet (peace be upon him) is the one that is infallible, so Ibn Abbas said, "I am on the milla of the Messenger of Allah (peace be upon him)."

The author, may Allah have mercy on him, said: "And likewise, all the Salaf used to say: 'All of these desires (innovations) are in the Fire,' and one of them would say: 'I do not care which of the two blessings is greater—whether Allah has guided me to Islam, or whether He has kept me away from these desires (innovations).'" This means both are blessings. The first blessing is that Allah has guided you to Islam, and the second blessing is that Allah has kept you away from innovations and desires.

Then the author, may Allah have mercy on him, says: "And Allah, the Exalted, has named us in the Qur'an as Muslims, believers, and servants of Allah. So we do not deviate from the names that Allah has called us by to names that a people have invented—names that they and their forefathers have named, with no authority from Allah." This means that when you are asked: "Who are you?" you should say: "I am a Muslim, I am a believer, I am a servant of Allah, I am from Ahl al-Sunnah wa'l-Jama'a." If they say: "Are you Sururi? Are you Salafi? Are you Ikhwani? Are you from the group of Takfir and Hijra?" If you say, "I am Sururi," they will say: "You have such and such and such," and if you say, "I am Ikhwani," they will say: "You have such and such and such, and you exaggerate in the ruling of governance and neglect worship," and thus an argument will ensue between you. It is safer and better for you to say: "I am neither Sururi, nor Ikhwani, nor from the group of Takfir and Hijra. Rather, I am a Muslim, from the believers, from the servants of Allah, from Ahl al-Sunnah wa'l-Jama'a."

This will cut off the discussion and prevent further argument, and you can then focus on what benefits you. You should say: "These are names with no authority from Allah, and they have no basis in the Book or the Sunnah. I do not recognize them."

Mentioning the Names and Titles That One May Belong to, and Not Testing People by Them

The author, may Allah have mercy on him, said: "Rather, the names that may be permissible to adopt, such as the affiliation of people to an Imam like Hanafi, Maliki, Shafi'i, and Hanbali, or to a Sheikh like Qadri or Adawi and others, or like the affiliation

to tribes like Qaisi and Yamani, and to cities like Shami (from Syria), Iraqi, and Misri (from Egypt).

No one is permitted to test people by these names, nor to be loyal or antagonistic based on these names. Indeed, the most honored of creation in the sight of Allah are the ones who are the most pious, no matter from which group they come."

This means that the names that may be permissible to adopt include those that refer to certain schools of thought or geographical affiliations, and it is permissible for a person to identify with them. For example, one may say, "I am Hanafi, Maliki, Shafi'i, or Hanbali," as these are names of the scholarly schools of Islamic jurisprudence. It is permissible for a person to adopt these names if they do not have the capacity to derive legal rulings directly from the sources (the Qur'an and Sunnah), in which case they may follow one of the imams. However, if a person has the capacity to reason and understand the evidence, they should not simply follow an imam's opinion but should work according to the evidence. It does not harm someone to agree with an imam in foundational principles, such as Ibn Taymiyyah, who was Hanbali, but he was not merely a follower of the imam. It is understood that he agreed with the basic principles: the Qur'an, Sunnah, consensus, analogy, and the opinions of the companions. Similarly, Ibn al-Qayyim and others are sometimes called Hanbalis, but this does not mean they followed Imam Ahmad's opinions without evidence. They may have agreed with him in certain principles but did not follow him blindly.

Thus, a person may identify as Hanbali, Hanafi, Shafi'i, or Maliki, but it is not permissible for anyone to test others based on this affiliation, nor should one show loyalty or enmity on

the basis of these schools. For example, one should not say: "I will be loyal to the Hanbali and oppose the Hanafi or Shafi'i," or "I am a Hanafi and I show loyalty to Hanafis and oppose the Shafi'i or Maliki." This is incorrect. Loyalty and enmity should not be based on schools of thought.

Similarly, affiliation with a Sheikh like Qadri or Adawi, or to tribes like the Qaisi or Yamani, or to regions like the Shami, Iraqi, or Misri—all of these are names that one may adopt, but they should not be the basis of loyalty or enmity. Allah, the Exalted, says in His Book: *"Indeed, the most honored of you in the sight of Allah is the most righteous among you."* (Quran, Surah Al-Hujurat, 49:13). He, the Exalted, says: *"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another."* (Quran, Surah Al-Hujurat, 49:13). Therefore, it is not permissible for a person to show loyalty to someone just because they are from the same tribe, city, or school of thought. Loyalty and enmity should only be for the sake of Allah. One should show loyalty for the sake of Allah and enmity for the sake of Allah. Whoever is upright in the matter of Allah, we show loyalty to them, even if they are from the farthest part of the world, whether they are Arab or non-Arab.

Whoever opposes the commands of Allah, we oppose them, even if they are the closest person to you, even if they are your father's or mother's brother. This opposition should be for the sake of religion. Loyalty to tribes, schools of thought, or geographical origin is not something Allah has ordained.

To Quote other Scholars:

The Martyrdom of Al-Husayn, may Allah be pleased with him

By Sheikh Uthman Al-Khamees

There has been much discussion regarding the martyrdom of the blessed, happy, and noble grandson, Al-Husayn ibn Ali (may peace be upon him). Some of my brothers have requested that I recount the correct story, which has been verified by trustworthy scholars and documented in their books. I have responded to them as follows:

The people of Iraq learned that Al-Husayn did not pledge allegiance to Yazid ibn Muawiya in the year 60 AH. Therefore, they sent him messages and letters urging him to pledge allegiance, as they did not want Yazid, nor his father Muawiya, nor Uthman, nor Umar, nor Abu Bakr. They wanted only Ali and his children. The letters that reached Al-Husayn exceeded five hundred. At that point, Al-Husayn (may peace be upon him) sent his cousin Muslim ibn Aqil to investigate the matter and to get a clear understanding of the situation. When Muslim arrived in Kufa, he confirmed that the people wanted Al-Husayn, and they pledged allegiance to him at the house of Hani ibn Urwah. When this reached Yazid ibn Muawiya in Sham, he sent Ubaidullah ibn Ziyad, the governor of Basra, to address the issue and prevent the people of Kufa from joining Al-Husayn.

Ubaidullah ibn Ziyad entered Kufa, inquired about the situation, and discovered that Hani ibn Urwah's house was the place where Muslim ibn Aqil had gathered the pledges. He then sent for Hani ibn Urwah and confronted him, revealing that he knew everything. Hani responded with his famous statement that reflects his bravery and good hospitality: *"By Allah, if he were under my feet, I would not lift them up"*. Ubaidullah ibn Ziyad struck him and ordered him to be imprisoned.

When the news reached Muslim ibn Aqil, he went out to confront Ubaidullah ibn Ziyad and laid siege to his palace with four thousand supporters during the afternoon.

Ubaidullah ibn Ziyad addressed them, intimidating them with the army from Sham, and offering them rewards and threats. As a result, they deserted him until only thirty men remained with him. By the time the sun set, Muslim ibn Aqil was left alone with no one by his side.

He was captured, and Ubaidullah ibn Ziyad ordered his execution. Muslim asked to send a message to Al-Husayn, and Ubaidullah ibn Ziyad granted him permission. The message he sent was as follows: *"Return with your family, and do not be deceived by the people of Kufa, for they have lied to you and lied to me. The liar has no vision."*

Then, Ubaidullah ibn Ziyad ordered the execution of Muslim ibn Aqil on the Day of Arafah. Meanwhile, Muslim ibn Aqil had sent word to Al-Husayn, urging him to come. Al-Husayn left Makkah on the Day of Tarwiyah, and many of his companions tried to stop him and advised him not to leave, including Ibn Abbas, Ibn Umar, Ibn al-Zubayr, Abu Sa'id al-Khudri, Ibn Amr, and his brother Muhammad ibn al-Hanafiyyah, and others. Abu Sa'id al-Khudri said to him: *"O Abu Abdullah, I am advising you sincerely, and I am concerned about you. I have heard that a group of your supporters in Kufa has written to you inviting you to come to them. Do not go to them, for I heard your father say about the people of Kufa: 'By Allah, I have grown tired of them, they have grown tired of me, they have hated me, and I have hated them. They will never be loyal to anyone, and the one who allies with them will lose.' They have no intentions, no resolve, and no patience in fighting."*

And Ibn Umar said to Al-Husayn: *"I will narrate to you a hadith: Jibril came to the Prophet (peace be upon him) and gave him a choice between this world and the Hereafter. He chose the Hereafter and did not want this world. You are a part of him, and by Allah, no one from your family will ever hold leadership, and Allah has removed it from you for what is better for you."*

Despite these warnings, Al-Husayn refused to return. He was embraced by Ibn Umar, who wept and said: *"I entrust you to Allah, O one who will be slain."*

After hearing the news of Muslim ibn Aqil's death through the messenger Muslim had sent, Al-Husayn was about to turn back. But the sons of Muslim ibn Aqil insisted that they would not allow him to return until they avenged their father's death. Thus, Al-Husayn adhered to their view.

Meanwhile, Ubaidullah ibn Ziyad had sent a detachment of a thousand men, led by Al-Hur ibn Yazid al-Tamimi, to prevent Al-Husayn from entering Kufa. Al-Hur met Al-Husayn at Qadisiya and tried to stop him from advancing. Al-Husayn said to him: *"Stay away from me, may your mother lose you!"* Al-Hur replied: *"By Allah, if someone else from the Arabs had said this to me, I would have taken revenge on him and his mother. But what can I say to you, when your mother is the lady of all women in the world?"*

When Al-Husayn advanced toward Karbala, the rest of the army of Ubaidullah ibn Ziyad—four thousand strong—arrived under the leadership of Amr ibn Sa'ad. Al-Husayn asked: *"What is this place?"* They replied: *"It is Karbala."* He responded: *"Karb and Bala."*

When he saw the large army, Al-Husayn knew that he could not face them, and he said to them: *"I give you two options:*

1. Let me return.
2. Let me go to Yazid in Sham."

****Then, Amr ibn Sa'ad said: "Send to Yazid and I will send to Ubaidullah," but Al-Husayn did not send to Yazid. Amr sent to Ubaidullah, but Ubaidullah insisted that Al-Husayn surrender to him. When Al-Husayn heard what Ubaidullah ibn Ziyad had said, he refused to surrender to him. Therefore, the battle took place between seventy-three fighters on Al-Husayn's side and five thousand men from the enemy. Thirty men from the army of Kufa joined Al-Husayn, led by Al-Hurr ibn Yazid al-Tamimi, but when his people reproached him for this, he said: *"By Allah, I choose between Paradise and Hell."* Without a doubt, the battle was uneven in terms of numbers. All the companions of Al-Husayn (may Allah be pleased with him and them) were killed while defending him until he was left alone, fighting like a lion, but it was the numbers that overwhelmed him. Each person from the army of Kufa wished that someone else had killed Al-Hassan, so that they would not be burdened by his blood—may Allah be pleased with him—until a wicked man named Shimr ibn Dhi al-Jawshan came and struck Al-Husayn with his spear, bringing him to the ground. They gathered around him and killed him, a martyr and a blessed one. It is said that Shimr ibn Dhi al-Jawshan was the one who severed Al-Husayn's head, though it is also said that it was Sanan ibn Anas al-Nakha'i—and Allah knows best.**

As for the story of the water being withheld, that he died thirsty, and other embellishments—these are merely mentioned to stir emotions—nothing of this is

confirmed. What has been verified suffices, and it is undoubtedly a sad and painful story. Those who participated in the killing of Al-Husayn and his companions failed and were cursed by Allah. May mercy and contentment from Allah be upon the blessed martyr Al-Husayn and his companions, and we make du'a for them.

The martyrs who were killed with Al-Husayn in the battle:

From the sons of Ali ibn Abi Talib: Abu Bakr, Muhammad, Uthman, Ja'far, Al-'Abbas.

From the sons of Al-Husayn: Ali al-Akbar, Abdullah.

From the sons of Al-Hassan: Abu Bakr, Abdullah, Al-Qasim.

From the sons of Aqil: Ja'far, Abdullah, Abdur Rahman, Abdullah ibn Muslim ibn Aqil.

From the sons of Abdullah ibn Ja'far: Awn, Muhammad.

And in addition to them, Al-Husayn and Muslim ibn Aqil (may Allah be pleased with them all).

Umm Salamah said: *“Jibril was with the Prophet (peace be upon him) when Al-Husayn was with me. Al-Husayn wept, and I left him. He then entered upon the Prophet (peace be upon him) and approached him. Jibril said: ‘Do you love him, O Muhammad?’ He replied: ‘Yes.’ Jibril said: ‘Your Ummah will kill him, and if you wish, I will show you the land where he will be killed.’ He showed him the land, and it was called Karbala.”* This was narrated by Ahmad in his book Fadā'il al-Sahabah with a good chain of transmission.

As for the reports that the sky rained blood, that the walls were covered in blood, or that every stone they lifted had blood beneath it, or that when they slaughtered camels,

everything turned to blood—these are all mentioned to stir emotions, and they lack authentic chains of transmission.

The Ruling on Al-Husayn's Departure:

There was no benefit in Al-Husayn's departure—neither for his religion nor for his worldly affairs. This is why many of the Companions tried to prevent him from going, and he had intended to return, but he was dissuaded by the sons of Muslim. It was by this departure that those tyrannical oppressors were able to harm the grandson of the Messenger of Allah (peace be upon him) and unjustly kill him as a martyr. Had he stayed in his homeland, such corruption would not have occurred, but it was Allah's decree—what Allah has decreed happens, even if people do not wish it. The killing of Al-Husayn is no greater than the killing of the prophets. Yahya (peace be upon him) had his head presented as a dowry for a prostitute, and Zakariyya (peace be upon him) was killed, and many other prophets were killed, as Allah says: *"Say, 'Indeed, messengers before me came with clear proofs and with that which you speak, so why did you kill them if you are truthful?'"*

The same is true for the killings of Umar and Uthman (may Allah be pleased with them both).

How to Deal with This Event:

It is not permissible for a person who fears Allah to beat his face, tear his clothes, or wail, as is customary when recalling the killing of Al-Husayn and his companions (may Allah be pleased with them). The Prophet (peace be upon him) said: *"He is not one of us who strikes his face and tears his clothes..."* This was narrated by Al-Bukhari. He also said: *"I am free*

from the Salqah, Halaqah, and Shaqqah...” This was narrated by Muslim. He also said:

“The woman who wails, if she does not repent, will be clothed on the Day of Judgment in a shirt of skin disease and a cloak of pitch.” This was narrated by Muslim.

The intelligent Muslim, when remembering such calamities, should say as Allah has commanded: *“Indeed, we belong to Allah, and indeed, to Him we will return.”*

It is known that Ali ibn al-Husayn, or his son Muhammad, or his son Ja'far, or Musa ibn Ja'far (may Allah be pleased with them) were never known to strike their faces, tear their clothes, or cry out. These are our role models.

So imitate them, if you cannot be like them; for imitating the noble brings success.

Yazid's Stance on the Killing of Al-Husayn:

Yazid had no involvement in the killing of Al-Husayn, and we say this not to defend Yazid, but to defend the truth. Yazid is of no importance to us, either near or far.

Shaykh al-Islam Ibn Taymiyyah said: *"It is agreed upon by the scholars of transmission that Yazid ibn Muawiya did not order the killing of Al-Husayn. Rather, he wrote to Ibn Ziyad to prevent him from governing Iraq. When Yazid learned of the killing of Al-Husayn, he showed signs of sorrow, and he wept in his house. He did not treat the women of the family of the Prophet (peace be upon him) harshly but honored his family and allowed them to return to their lands. The reports that claim the women of the Prophet's family were dishonored and taken as captives to Sham are false. The Umayyads greatly respected the Hashemites, and when Al-Hajjaj ibn Yusuf married Fatimah daughter of Abdullah ibn Ja'far, Abd al-Malik ibn*

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Marwan disapproved and ordered Al-Hajjaj to distance himself from her and divorce her. The Umayyads respected the Hashemites, and no Hashemite woman was ever taken as a captive."

The Head of Al-Husayn:

It has not been proven that the head of Al-Husayn was sent to Yazid in Sham. Rather, it is correct that Al-Husayn was killed in Karbala, and his head was taken to Ubaidullah ibn Ziyad in Kufa. The burial place of Al-Husayn and the location of his head are unknown.

And Allah is the Most Knowledgeable. May Allah's peace and blessings be upon our Prophet Muhammad, his family, and his companions.

Fin.